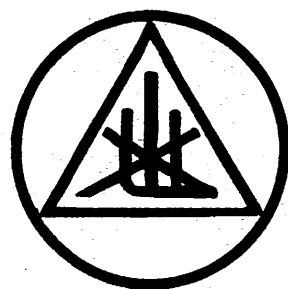


the Beacon



January 1961

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

UNITING FOR PEACE	...	...	...	...	...	1
BRIDGING EAST-WEST CLEAVAGE — 1	A. J. Rydholm					2
FOR DISCIPLES AND INITIATES	...	Djwhal Khul				9
RELATIVITY AND REVELATION	...	C. D. Dam				14
ASSEMBLY OF HUMANITY	...	Mary W. Turner				18
THE FORERUNNERS (The Alpine Christians-2)		Blodwen Davies				22
SENSITIVITY AND CONSCIOUSNESS	Hugh D'Andrade					26
POINTS OF CRISIS	...	...	...	M. E. Haselhurst		28
ESOTERIC PIONEERING	...	...		Foster Bailey		29
BOOKS AND PUBLICATIONS	...	...	...	...		32

EDITORS: Foster Bailey
Mary W. Turner
John R. Sinclair

*The editors do not necessarily endorse all statements made by individual authors
in these pages*

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UNITING FOR PEACE

As we move into another new year of opportunity, with the highest hopes of men drawing out the will-to-good inherent in human consciousness, let us remind ourselves of the purposes and principles of those nations uniting for peace and for world security. The peoples of the United Nations have determined:

'... to save succeeding generations from the scourge of war ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small ... to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.'

Under Article 1 of its Charter, the purposes of the United Nations are stated to be:

'To maintain international peace and security ... to develop friendly relations among nations ... to achieve international co-operation in solving international problems of an economic, social,

cultural or humanitarian character ... to be a centre for harmonising the actions of nations in the attainment of these common ends.'

Potent spiritual forces are available to those hundreds of men, representing their nations, and gathered around the council tables within the Assembly and conference rooms in the United Nations centre. Not only human hopes and aspirations are focused there. The Hierarchy, the Christ, and (we are told) the Avatar of Synthesis, can and do avail themselves of the channel provided by this concentration of energy at a point of tension.

Let those who work from the reality of one God, one world and one humanity, themselves reaffirm the unity and the co-operation of shared endeavour, contributing to the intention of the United Nations and applying the spiritual principles on which its Charter is based. Thus the group effect of the United Nations can be individually practised, and right human relations established in all areas of consciousness.

'Universally full rights for all humanity must be a sign of the times. Public opinion must imperatively demand justice. Such fullness of rights must be manifested as a natural law in world relationship. Full rights are the most indispensable condition.'

(AUM — Agni Yoga Society,
New York)

Part 1

Bridging East-West Cleavage

Psychological and Spiritual Factors

by A. J. Rydholm

Attitudes of mind, philosophies of life, and concepts of spirituality differ markedly between the East and the West. The evolutionary growth of the planetary body nevertheless demands that these differences be brought into harmony, that East and West shall blend for the good of the whole. But what is the catalyst which can bring this about?

THE average western mind does not readily view beliefs, concepts and life evaluations out of India (or the east generally) as having a valid claim to a possibly superior spiritual standing. Buddhism and other Eastern religions are to many Christians alien and pagan. Eastern spiritual terms are often mistranslated or vulgarised. Actually the modern western languages lack appropriate words for conveying eastern thought. And we are inclined to apply convenient labels to explain things and concepts away to our more or less superficial satisfaction. We do not make the effort to investigate the meaning behind words and consider the approach and the context in which they are used, nor the local, national and racial traditions and difficulties which modify them. People are either for or against something or someone. Things are either black or white. The many shades of grey between extremes are not generally considered. On the whole the West tends to measure human values in terms of physical well-being and in the enjoyment of the creature comforts.

This rather limits our observation and judgement of all things Eastern to the visible wide-spread present backwardness of the masses (compared to Western standards) in those countries where population control, educational and informational facilities and economic circumstances are such that great numbers of people often starve and remain illiterate. They are, therefore, easy victims of

disease and often have a short life span. These conditions thwart initiative and colour their frequently negative religious outlook. Buddha's true teachings have been distorted into a more or less fatalistic doctrine of the inevitability of human suffering. The vague hope of reaching Nirvana, after enough (negative) lives have been suffered through, means to many a complete and welcome cessation of existence. It is not realised that eternal life and evolution are inescapable, however slow the pace, and that growth is not achieved by lethargy and by resignation to a supposedly inexorable fate.

This is a formidable barrier to a healthy stirring of the life within and to a hope-filled, aspiring, constructive mental attitude with which India's leaders must cope in their attempt to raise the level of living — material and spiritual — of vast numbers of citizens to a state of adjustment to, compatibility with, and security in a modern world still fraught with the predatory designs of powerful neighbours.

India has always had a small minority of highly advanced spiritual teachers which the West has not matched. Yet, lesser teachers, in direct contact with the masses, have misunderstood or bent to narrow or selfish ends the teachings of the Great. Religious sectionalism confuses life in India more than it does in the Christian communities. The complexities of their social structure and their still deep-

seated caste consciousness magnify their difficulties. Still, out of the East generally have always emerged the spiritual energies personified by the Enlightened Ones, while from the West, during our cycle, flow the forces identified with matter. Both the dynamic materialism of the West and the greater spirituality of the East have their place in the total evolution of the planetary body, ultimately to be harmonised, modified and oriented in accordance with the Divine Plan for all mankind.

A Formidable Obstacle

In view of the present misunderstandings in both hemispheres with regard to each other and the cleavage between them; and in view of the cleavage between what is real and what is unreal in the doctrinaire beliefs of the exoteric faiths, it cannot be too strongly emphasised that mankind is entering a phase of development which will be vastly different from that which was normal in the past. A meeting, a blending, a clarifying, a universalising of human values with truer spiritualised overtone is to come. Yet, resistance to what is not one's own is still a formidable obstacle to constructive realisation of fundamentals which it is nature's intent to break down. It is the breaking down in its many unpleasant aspects and phases which we are witnessing today around the globe, on physical and psychological levels.

Generally speaking, emphasis was on individual development in the past. It is to be on group development in the future. The soul of man, existing in the realm of group awareness, is bound to work more efficiently and profitably through group consciousness in the lower worlds. True group consciousness and group activity is on subjective mental levels among those at similar points of evolution and ray orientation — making for greater harmony of vibration — regardless of the geographical location of the members and of personal acquaintance. Thus all true and advancing thinkers contribute to the thoughtforms building on creative levels, even while brain awareness of this is not yet a fact in the lower ranges on the Path. It also means that the Hierarchy contacts the massed mind rather than the individual at this time. It is, therefore, vain to seek, and an illusion to claim, personal contact with one

or the other of the Masters of Wisdom. When initiate standing of a sufficiently high order is reached, claim-making will have lost its fascination and interest altogether, as well as speculation as to one's point on the Path. Personalised concern with these factors, while having been natural in the past, is referred to as 'spiritual selfishness' in the teaching for this time. It consequently retards spiritual growth. Success on the Path is reflected in the light the aspirant or disciple emits, and recognition of his usefulness to his group is in the 'candle-power' of his total light which joins the group brilliance. The sum of light (of the group) is used by the Hierarchy. So, while the individual is important to the group, it is the group which is of primary importance to the Hierarchy. Any irregularities of habit and conduct remaining on the three lower levels must be worked out on those levels by the aspiring individual himself. Were it at all possible, except in our imagination and pride, it would be an imposition on the Masters' enormously valuable time and effort on behalf of all mankind to expect them to concern themselves with our many petty personality problems.

In nature's logical step-by-step operations first things come first. A sound and suitable basis must always be established to sustain the next quality that is to manifest. The laying of a foundation in which the next higher can be securely anchored, is the only way to erect a permanent edifice. Pioneering individuals had to reach a certain level of conscious discrimination before group awareness could begin to take hold and, for the masses to be taught, it was imperative to have teachers whom the people could see and accept. Nature groomed and provided these first. They have now revealed to us many truths as far as humanity is deemed ready to understand them provided it makes the needed mental effort. These truths are germinating in the weedy patches of dogma and in the present fixations and limitations of human consciousness. Yet they are kindling the light in increasing numbers which then reflects in the whole.

Perhaps the crux of the whole human difficulty today is that we have reached an impasse, a condition of inflexibility in our

thinking which is as yet largely confined to giving selfish mental direction to our own separate feelings, desires and emotional impulses. When direction along lines of truer spiritual understanding takes over, self concentration and self love turn outward and begin to become concerned with human relations in wider patterns and with the needs and demands of our environment. De-personalisation and detachment from self-interest set in. But sentimentality, even emotional ecstasy, may follow as we are still working almost exclusively on the astral plane, though climbing to the higher ranges where the mystics and saints dwelt and sometimes dreamed in the isolation of the monasteries. Universality of spirit is beginning to assert itself in various outer forms and activities, such as in United Nations endeavours, a fairly wide-spread will-to-good, and in the moral conviction that the less advanced races are entitled to help from the more advanced to the point when they can help themselves. Yet all endeavours are still usually personalised even while they may express emotions of considerable beauty and selflessness.

Our Rulers

The divinely established evolutionary stimulation patterns are still our rulers. We gradually become the arbiters of our own destiny by putting to work higher levels of mind; when we begin to think searchingly, rationally, logically, scientifically, occultly. Yet we are still held within the general patterns — which we cannot escape — but we begin to avoid the pitfalls and by-ways of error and pain in proportion to the earnestness of effort and the evolving capacity to respond intelligently, and with (spiritual) discrimination, to those forces which guide growth throughout Creation and the ample freedom under its laws. We become freer as we advance mentally. It is our emotions which hold us prisoner. Their seat, the astral body, is the bridge between the true man — the soul pure and divine — and the animal in him. In his subconscious the animalistic instincts are buried, yet they easily well up unknowingly and knowingly to condition behaviour. Only mind can control them while using the fuel they represent, to better ends.

What are the energies that prompt us and

constitute the evolutionary pattern during our cycle? In the universal system of correspondences, designated by number, it appears that the fifth principle of manas (mind) is having its cycle of activation under the auspices of the fifth logoic ray during this fifth subrace of the fifth rootrace, now to be implemented by the seventh ray of synthesis and rhythmic harmony. We may add another 'fifth' in the sense that the approach of the Fifth Hierarchy to the Fourth, and *vice versa*, is becoming a reality at this time. Two major signs of closer co-operation between the two kingdoms are clearly to be seen in the work of H.P.B. and A.A.B. These two links have inspired other interpreters of the Ancient Wisdom, and we now have a wealth of information regarding man's purpose and destiny on earth, and regarding the cosmos. Knowledge has been lifted out of the realm of a vague faith in some great unknown quantity and quality. Faith is gradually becoming scientifically provable certainty.

Only manas can solve man's problems, and the present is its period for a thorough workout. The emotions, more closely related to the sixth ray of devotion-idealism, which had their way for so long, while having created much of beauty and good on individual levels, along with so much ugliness, must now yield to rational thinking on universal levels. This is actually taking place but the perplexities created by the struggle between emotion and mind obscure the picture and produce so many immediate problems that the distance is extremely hazy. The smog must clear, and it is the hope that the remainder of this turbulent century will clear it so that the 21st century and those following can appear on the pages of the future history books and in the structure of human civilisation as sources of inspiration, rather than of emotional intrigue and the psychological imbalances in people and in their relationships which so fascinate us today. Witness our voracious appetite for stories of crime, horror and detective fiction, the psychiatrist's couch, brutality, human suffering, the evil machinations of the predators among men; externalised in movie, on radio, television, newspaper and in the drugstore literature which has become the modern library catering to the solar plexus of mankind.

Belligerent Propensities

Even our science fictioneers stress the same popular line of warfare between the planets and the invasion of Earth by spidery monsters, half flesh and half mechanical and electronic appendage, with super-brains apparently predicated mostly to evil. It does not seem to occur to many enthusiasts of fiction and fantasy that in a solar system which embraces planets and races of beings superior to us, that the whole is ruled by a Solar Intelligence, infinitely wise and motivated purely, who would not logically let affairs get out of control in his backyard to the extent that Earth's belligerent propensities could be extended to other heavenly bodies — although we expect very soon to be able to do just that in our illusion-filled pride that man is truly the arbiter of universal destiny, that we are now true gods. We shall be, in our appointed time and realms, but we are not ready to be trusted by a long shot, and may not therefore be allowed to throw our monkey wrenches into the evolutions and humanities on other spheres. We seem to take it for granted that the only determining factor in all this is the ironing out of a few more wrinkles in our cumbersome smog-belching material space vehicles.

Still grossly lacking in us is the attention we pay to the little problem of 'purity of motivation,' of character-building. Yet this is the most important factor associated with true godhood throughout our present solar system. It is intimately related to the most universal conditioning energy diffusion in the system, penetrating to the core of the last and least atom and prompting the life principle, there buried, to flower into eventual awareness — as in man — then to learn to respond with purity of heart above all else. It is the heart emanation of our Logos, the second ray, the Logoic Son, the Christ, reflected in our own hearts through the focus of the soul. We are its scattered sparks wandering still in much darkness and ignorance in the vast halls of the three lower worlds, recognising, for the most part, only one of the three, the very lowest. But we are destined to cross the bridge — before which we do so much hesitating — to the three higher worlds where, having reached the pinnacle, we shall rejoin the source whence we sprang so long,

long ago and offer our fully unfolded godhood, then divinely conscious, pure and creative, on the altar of perfection in the interest of the universal good; to receive our next assignment in the scheme of creation as co-workers in realms blissful and undreamt of in our present consciousness. Shortage of work there is none on the high levels of the great enterprise in which we live, move and have our being. Unemployment and stagnation with their misery and pain are human inventions and belong to the lower world and its plexuses of energies tied in knots.

Within each individual is the centre of the universe. Christian dogma has placed the centre in some far-off, undefined region. Inasmuch as energy follows thought, feeling and aspiration, the energy moves out of the body, away from the centre, and consequently devitalises it and produces disease. In this lies the explanation of the emaciated bodies often seen in those whom we have canonised as saints. They were and are saints on the mystical level as their motivations and aspiration were of the purest. Yet in their lack of occult development they sent out of themselves what should have been centred within. We give lip-service to the precept that the Kingdom of God is 'within,' yet we seek it, and all else, without. Holding on to the building energies is not necessarily more self-centredness which we are told must be avoided if we are to progress. It is so only when the concentration of energy is focused on the personality level, particularly on the personalised desire level. But when we turn deeper inward and above the personality we find there the link which connects us with, and makes us part of, universal life and all that this term implies. To this link Christ referred when he said that it is only through 'Me' that we can reach the father. He spoke of the principle within each man which he symbolised and personalised. Yet Christian humanity and dogma looks at and worships the outer personality of Jesus — which should be respected without making it the centre of worship — in our craving for the visible and the objective, the physical, thereby devitalising ourselves, allowing energies to evaporate into the astral realms of glamour and illusion. How much human pain and disease is due to this great illusion will never be measured.

This outward moving of vitality is taking place on all present levels of human activity. Space exploration in our search for the secrets of life is a rushing away from life's true abiding place. Its secrets are to be discovered *within* each single one of us. Through this subjective centre we can reach into true universal dimensions without space vehicles, and we would save a great deal of money in the bargain which we now proudly yet fearfully explode into space, in our apparent determination to bankrupt ourselves and our resources, material and spiritual. This is taking place in both hemispheres at the present time on a violently competitive basis. Scientific investigation and space exploration along man's chosen lines, of course, train and develop the concrete and imaginative faculties of mind, and must ultimately lead him to acceptance of occult considerations.

Error as Teacher

Yet space on the objective level, while seeming enormously expansive, is only the limiting projection or mirror of true inner subjective expansion where it is not governed and measured by the dimensions of time and space. By attempting to penetrate time and space objectively we presently waste the greater part of our energies instead of using them within and directing them along the paths of true expansion, inclusiveness and wisdom, and consequently of true service to mankind. Yet, trial and error being the keynote of our evolution this must be viewed as another 'first'. So, we need not despair as error is as normal to human life as finding the answer. Error is our peculiar teacher, and stirs the mind.

'Seek ye first the Kingdom of God and all things shall be added'. The Kingdom is an integrated state of mind and heart spiritually orientated here and now, within reach of all earnest pilgrims after truth. It is the state of Masterhood, and the vast majority of men have yet to meet their first Master. This first Master is none other than man's own soul. Only through our own soul shall we eventually make contact with the Fifth Kingdom of soul expression, and with the Masters of Wisdom and Love who are unceasingly working in the interest of human evolution.

It is the bridge we must knowingly and understandingly cross in full, evolved consciousness. And it must be admitted that even the most sincere of aspirants have not achieved continuous alignment of personality and soul. Yet without it there is no free and open passage between the fourth and fifth kingdoms.

Clairvoyance, though of potential benefit when carefully and judiciously used by men of high character, selflessness and occult understanding, represents therefore, in most present cases, extra-sensory contact with one or another of the innumerable thoughtforms on astral levels. Men have created and are constantly feeding the less important and less desirable thoughtforms, feeling forms and outpicturings of their own conscious and subconscious minds which populate that plane. Yet Hierarchical thoughtforms are also present on the high level of that plane. To reach the higher ranges, however, it is of primary importance that character and motivation be of an elevated and pure order of inner development as vibrations seek and blend with like vibration. So, even on very high and beautiful levels of feeling and thought it is the astral reflection of a Master which is contacted, not the Master himself. An illuminating yardstick for knowing which plane is contacted is that, where pictures are seen more or less duplicating familiar Earth sights, we may be quite sure that it is the astral plane. Mental and higher visions are in geometric symbolism. Benign men gorgeously bearded or virginal appearances with plain-tive, sentimental, loving eyes and chastely gowned are, therefore, pictures suspended in the astral realms.

Not having reached a sufficiently high level of character and motivation it becomes clear that it is the lower (mostly human-created and humanised) forms that are seen by the clairvoyant at this time. There is consequently much illusion involved in these visions which easily mislead and become a hindrance to spiritual growth. When these illusions are presented to the public and commercialised as evidence of superior spiritual standing and advancement they can do much harm. The claims of the deluded clairvoyants on the lower levels lay up karmic deposits for the

demonstrators and teachers along psychic lines. Their responsibility is great.

White Magic

The whole field of the presently popular psychism actually belongs to the Atlantean cycle of evolution. At this time of mental and occult development it is meant to remain in abeyance below the consciousness level, in the sub-conscious, to be resurrected eventually when personality-soul integration is achieved. At that time these psychic capacities can be entrusted to man for use on higher levels of creative work and understanding, referred to as White Magic. The outer evidences of the Atlantean civilisation sank below the waves because these same practices had reached a scope of evil machination which threatened to duplicate on Earth the fate of the evolutionary life wave on the moon. This resulted in the transfer of the moon humanity to this planet, while the moon is now a relatively dead body, to await its next chance at resurrection for another try, perhaps manvantaras hence, or by combining its substance and essences with other spheres. So, it may be said that the benevolent and purifying embrace of the Atlantic and other waters saved Earth from the fate of the moon.

Even our saints saw only the beautiful reflections of divinity and parts of the Plan mirrored downward from the intuitional plane onto the high astral level but were unable to explain, in many cases, what they experienced. They dwelt on the mystical level associated with the heart. To round out their spiritual growth for this cycle in their evolution they have to go through a phase of occult development. By this process and sequence from one phase to the next, from astral attainments to mental realisations, they will come to understand 'intellectually' what they sensed or saw through the medium of their feeling nature. For one faculty to unfold to its fullest potential and excellence nature decrees specialisation, allowing no avoidable interference except in so far as the new is subtly qualified by the former evolved specialty. But the deliberate cultivation of the psychic perceptions during this period is a step backward in time. It constitutes interference, creates confusion and delays spiritual growth.

Within the larger framework of the evolutionary pattern on the objective level we are today witnessing the rather furious intensification of the fifth ray energy stimulation, alongside its brother, the third, both mind and activity inducing (ours being a third ray planet). These have had a major share in producing the western material civilisation. The effects have been so dynamic (especially as a result of the fifth ray) that the all-qualifying second ray energy has been pushed partly into the background of life temporarily, being largely modified and expressed along sixth ray devotional lines. Devotion today is not so much to religious ideals, which actually has fallen off alarmingly because the mind can no longer accept them as they are being presented. The devotional capacities of men are directed to science, to business, to the professions, to political one-sidedness and to many inflexible habits and opinions, including a large number of pre-conceptions and prejudices; in a sense, devotion to relative ignorance.

However the mentality of mankind is outgrowing the presentations of dogma and doctrine. But the rightly motivated and illumined spiritual leaders are still in a minor position of influence. Mankind may, therefore, by-pass the present churches and seek salvation on enlightened social, cultural and political levels. The basic triangle of human institutional activation and emotional-mental conditioning is church, government and the financial systems which support both. Another triangle may be seen as religion, science and government while the economy underlies all three points. By adjusting the separatist economic systems of the world to equableness from the standpoint of bringing to all a more even share of the world's products (particularly food and shelter) the energies may be made to circulate over the triangular routes. The dualities having battled one another long enough are eventually harmonised by the addition of a third factor or catalyst. The two always become the three before unity is achieved. This is the basis of our trinitarian system of divinity, life and evolution. The geometry of the triangle over which energy can flow freely, is the symbol of growth. The catalyst is the factor which it is up to mankind to provide as a result of the raising of its

consciousness. It is the intelligence factor, the lowest point in the divine trinity of Will, Love and Intelligence; Father, Son and Holy Ghost; Shamballa, the Hierarchy, Humanity. Humanity, then, is the third major centre, that of intelligence, in the planetary logic structure.

The present entry of the seventh ray into the maelstrom of life on Earth is designed to synthesise the accumulated but scattered and isolated achievements of the now passing cycle, order their relationships and bring the major polarities of the hemispheres into

closer harmony and co-operation. East and West, once thought of in the term 'never the twain shall meet,' are nevertheless meant, not only to meet, but to complement each other, to blend, and to diffuse throughout the whole of the planetary structure of composite life the good and the knowledges that have awakened in each. The catalyst which will harmonise the hemispheric duality is spiritualisation of life's values by means of intelligent (and activated) realisation on the part of mankind.

End of Part I

... humanity will transcend itself ...

Once there is a measure of nervous release from strain and once the swing of the world movement has again stabilised, humanity will transcend itself. The spiritual values will emerge more clearly, the fact of the inner world will be no longer questioned as man's increased sensitivity enables him to respond to the higher impression and the inner inspiration; his ability to live the vertical life of the spirit and the horizontal life of relationship will grow with each decade.

The future will shine with an added glory and through difficulties and the problems incident to world adjustment and the new relationships between the spiritual man and his material environment will be found, the future will prove itself as the best yet unrolled. Difficulties will be found on all planes up until the last initiation but the destructiveness of the life process will never again be so potent. The reason for this is that humanity is most definitely emerging from the thrall of matter and in such cases destruction parallels the impact of the descending spirit upon opposing matter. Ponder on this statement.

FROM ESOTERIC ASTROLOGY, Volume III.

For Disciples and Initiates

by Djwhal Khul

RULE XII

Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision. Let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.

YOU will remember that the rule as given to applicants emphasised:

1. The use of the hands in service for healing, blessing and for invocation.
2. The mark of the Messenger in the feet: this referred to the use of the intuition, which is governed by Mercury.
3. The use of the 'eye'. This is not in reality the third eye (which is after all only a symbolic phrase), but the ability to use developed soul power. This is that intermediate potency found between the power of the mind and the dynamic electric energy of pure will.

For the initiate, this rule simply carries the same message but on an infinitely higher scale, and (if I may so express it) obedience to this rule calls in Aquarian energy, the reasoning power of Mercury, and the illumination of Taurus, in order to carry forward hierarchical work upon a planet and in a planetary cycle which have been conditioned by Pisces for more than two thousand years.

I would have you ponder on this, for in realisation you will here have the formula for the work of the Hierarchy as it reconstructs the world after the destruction wrought since 1900 A.D.

The Hierarchy is at this time conditioned by three great constellations:

1. **AQUARIUS** The custodian of that 'life more abundantly' of which Christ spoke and which he can draw upon at this time in a new and dynamic manner

in order to bring about the restoration needed. This energy is the 'implementing force of universality.' It concerns the future.

2. **TAURUS** The revealer of the vision, the 'eye of the Gods,' the donor of illumination. It is that which concerns the present.
3. **PISCES** The inspiration of the World Saviour, and also the field of salvation. It is the field of force in which the two other forces must work. It has been produced by the past.

As these three constellations pour their energies into the great Ashram of Sanat Kumara, the Hierarchy, they are there concentrated and retained until released under 'the swift design of Mercury' into the field of the human consciousness. The effect of this release is to awaken the intuition (governed as you know by Mercury), and to enlighten advanced humanity. It is through intuitive human beings that knowledge of the Plan is given to humanity and the work of restoration can be carried forward.

At this time, and in a peculiar manner, the initiate-consciousness sees the Hierarchy as primarily energised by life, and by the energy of Aquarius, carrying a hitherto unknown aspect of the life energy of deity. This is, of course, difficult for you to comprehend and will only be understood as it truly is at the close of the Aquarian Age.

The initiate sees the New Group of World Servers brought under the illuminating power of Taurus, with the rest of humanity still under the influence of Pisces. You have, consequently, the 'over-shadowing raincloud of knowable

things' hovering over humanity, just as the Hierarchy overshadows the New Group and just as the soul overshadows the personality of man; you have all the needed illumination and light upon all the coming problems, waiting to precipitate itself through the New Group of World Servers under the influence of Taurus, the nurturer of all illumination, and you have humanity, at the same time, conditioned and made sensitive by Piscean energy, during the past two thousand years. You have, therefore, a condition of great spiritual promise, and in this combination of energies you have present those forces which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness, and — as can already be seen — stir into new understanding the present Piscean consciousness of mankind.

A New Venture

It is in the New Group of World Servers that the training of the needed disciples for the Ashrams of the Masters takes place at this time in world history. This is a new hierarchical venture. In this group also accepted disciples learn to work in the same manner as does the Hierarchy. The Hierarchy works within the field of the world of human living; the New Group provides a similar field for the new disciple. It is towards that group also that initiates in the various Ashrams converge at times, in order to study the calibre and quality of the disciples who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans. Initiates do their main work upon mental levels and from behind the scenes, and because of this their potency is great; this is particularly so with those who have taken the third initiation. A certain percentage of them are, however, active out in the world of daily living.

You need ever to remember that at this time the *main technique of the Hierarchy is that of conveying inspiration*. The Masters are not openly lecturing or teaching in the great cities of the world; they work entirely through their disciples and initiates. It will, however, be possible for them to appear increasingly among men and evoke recognition as the influence of Aquarius is more firmly establish-

ed. The Masters, in the meantime, must continue to work 'within the silence of the universal Ashram,' as it has been called, and from there they inspire their workers, and these latter in their time and way, inspire the New Group of World Servers.

You will note, therefore, that the effect of Aquarius upon the Hierarchy (as far as you, at your particular point in evolution can determine it) is to bring in the energy of Shamballa which is essentially the energy of life itself, implemented by the will. This necessarily has created (and will increasingly create) major adjustments within the Hierarchy itself. The principal type of energy hitherto used by the Hierarchy is — as you well know — the energy of love. Now, to that must be added the energy of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding. It is the reaction of modern man to the ancient forces which produces the need for care. Mankind is oft unpredictable, owing to the factor of free will. It is this which lies behind the training given to disciples, upon which I have already given you much instruction. The new techniques and the changed approach from that of individual culture to united group progress will bring about many types of development. It is this different approach to the same basic problems which lies behind the new capacities which are emerging among disciples; it is this which enables disciples of experience to work at high speed and with a life potency that is unusual. I would have all disciples begin to train themselves to respond to the Aquarian energy now pouring into the Hierarchy. Some of you can do so as accepted disciples, and as members of my Ashram. Take advantage, therefore, of the opportunity for re-energising that comes to all those who have established contact, *via* their souls, with the Hierarchy, or who are members of an Ashram, or who, as probationers, are upon the periphery of the great Ashram of Sanat Kumara, the Hierarchy.

This Aquarian influence produces mainly

the intensifying of the hierarchical relationship to Shamballa, and therefore affects every member of his Ashram, from the Christ down to the most newly accepted disciple. It is through the disciples that the New Group of World Servers are brought under the stepped-down Aquarian influence; this has to be an individual matter, largely dependent upon the point of evolution. Some members of the New Group of World Servers will not respond in any way; they cannot. Others will respond as fully as their spiritual status permits. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete his task as world saviour and world teacher; it will also enable him to take the initiation which lies immediately ahead for him and for which he has been preparing for close upon three thousand years — so exalted and peculiar an initiation it is. It is this influence also which has enabled the Master R. to assume the mantle of the Mahachohan and become the Lord of Civilisation — a civilisation which will be conditioned by the rhythm of the seventh ray.

Incidentally, it is this Aquarian influence which has given the adepts of the Black Lodge the power to bring universal death throughout the world. These evil beings have responded to the will energy of Shamballa and to the life-giving vitality, but have used it in keeping with their own evil intentions and with the power conferred by their standing upon the cosmic ladder of evil. Hence the war. I only mention this as a striking example of the oft misunderstood fact that the same energy or identical force will produce results within the consciousness of a Christ or within the consciousness of anti-Christ. It is the same energy, but the forms upon which it plays differ so vastly that in one case the will-to-good is intensified, and in the other the will-to-evil. Energy *per se* is entirely impersonal.

The Demands

The group, therefore, which 'serves as Aquarius indicates' is the Hierarchy; the group which is 'speeded upon the upward Way' is the New Group of World Servers. This group is ruled by Taurus, and to it that divine Taurian energy brings 'illumination and the attainment of the vision.' This group is,

figuratively speaking, the 'bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light.' But what is that goal? It is not the goal of self-illumination, for that lies far behind; it is the goal of providing a centre of light within the world of men and of holding up the vision to the sons of men. Let this never be forgotten, and let the New Group of World Servers realise its mission and recognise the demands of humanity upon it. What are these demands? Let me enumerate them, and then let me ask you to take them in all simplicity and act upon them.

1. To receive and transmit illumination from the kingdom of souls.
2. To receive inspiration from the Hierarchy and go forth, consequently to inspire.
3. To hold the vision of the Plan before the eyes of men, for 'where there is no vision, the people perish.'
4. To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.
5. To toil in Pisces, illumined by Taurus and responsive in degree to the Aquarian impulse coming from the Hierarchy.

These objectives are not only individual objectives, but the goal for the entire group. All who respond to the life-giving force of Aquarius and to the light-giving force of Taurus can and will work in the New Group of World Servers, even though they have no occult knowledge and have never heard of their co-workers under that name. Forget this not.

Recognition of the successful work of the New Group of World Servers will be accorded by the Hierarchy, and the testimony to the recognition will be the appearing of a symbol in the aura of the group — of the entire group. This will be a symbol projected by the Hierarchy, specifically by the Christ.

What that symbol will be is not for me to say. It is not yet fully earned, and only its dim and uncertain outline can be seen from the level on which the Masters work, and not at all from the level on which the group itself works. It is 'the mark of a Saviour' and it will embody the mark or indication (the signature as medieval occultists used to call it) of a new type of salvation or salvage. Up till now the mark of the Saviour has been the Cross, and the quality of the salvation offered has been freedom from substance or the lure of matter and from its hold — a freedom only to be achieved at a great cost. The future holds other modes of saving humanity within its silence. The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place. Instead of sorrow we shall have a joy which will work out in happiness and lead eventually to bliss. We shall have a strength which will know naught but victory and will not recognise disaster. Even the Black Lodge knew of this change in the mode of salvation, and hastily founded its group of youths, banded together by the motto 'joy through strength and strength through joy.' It seems to be a law for group development to receive recognition from the side of evil, prior to that recognition coming from the good. But 'after weeping cometh joy, and that joy cometh in the morning.' Only the dawn is with us as yet — the dawn of the Aquarian Age. The full tide of light is inevitably moving upon its way towards us.

This rule tells us that 'the group toils in Pisces.' This simply means that the field wherein the New Group of World Servers works is that of mankind, conditioned and ruled for the past two thousand years by Piscean energy. This is, as you know, the energy which produces mediation and which develops sensitivity in the individual. The work accomplished by and through this energy is so successfully accomplished that it has produced a mediating group of servers; this group acts as an intermediary between the Hierarchy and Humanity, and it has also developed the sensitive response of humanity to contacts, and to such a degree of sensitivity that the response to be accorded to the activities of the New Group of World Servers is very real and cannot be negated.

It should be remembered that the Piscean energy with which the group has to work is opposed to the incoming energies from the Hierarchy and the New Group of World Servers. This is owing to the fact that the energy of this constellation is passing out concurrently with the sixth ray energy, with which it peculiarly 'coincided,' as it is esoterically called. Hence the present difficulties. The passing out of the influence of Pisces, the slow withdrawal of the sixth ray force, the incoming Aquarian energy, *via* the Hierarchy (affecting at this time mainly the Hierarchy itself and the mental and astral planes), are conditions to which we must look for the origin of all our present troubles. In this involved situation, you have a planetary demonstration of the significance of inner causes, producing outer effects. Slowly, however, the Hierarchy is beginning to implement both the Shamballa energy and that of Aquarius; the Masters themselves have to learn how to use new incoming energies in the service of the Plan, just as the individual has to learn, in any particular incarnation, to work with and use the available astrological forces which make their impact upon one or other of his bodies or upon his entire personality; such energies, as you well know, can be turned to good uses or to bad. It is not possible for the Masters to turn energy to evil ends, but they necessarily have to master new techniques and the new methods of work called for by the new conditions; these can either effect the Hierarchy itself or will produce reactions in the fourth kingdom and in the other kingdoms, producing rapidly changing orientation and attitudes.

An Epoch of Crisis

These forces and energies — from the zodiac or from one or other of the seven rays — have poured into and through our planetary Life for countless aeons. Each time that they cyclically make their appearance, the forms and substance in the three worlds upon which they impinge and through which they pass are different in the degree of evolutionary response and of sensitive reaction to impact. The response and the reactions of the human family as a whole, or of the individual within that whole, will differ from that of the previous cycle; with these factors the Hierarchy has to contend, changing cyclically its

techniques and altering its modes of work in order to meet the changing need. Bear this in mind. This has never been more evident to the Masters than today. The war might be regarded as a revolt by the form side of nature against the old conditions, and against the new incoming conditioning factors on the part of the Black Lodge. Between the two forces — one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form — the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth. Slowly down the ages, men have been trained and prepared for initiation; they have been taught to develop the initiate-consciousness; they have taken then their place within the ranks of the Hierarchy and have — later — passed into the highest centre, Shamballa.

Paralleling this line of unfoldment of the individual, there has also been a great though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the New Group of World Servers — men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the New Group of World Servers, or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which

is rooted to and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new.

As individual aspirants, you all know that this condition exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organisation, world religion, and in every nation, as well as in the planet as a whole. Millions of years ago, the Hierarchy realised that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past — by a process of final intervention. Shamballa and the Hierarchy could have unitedly ended this world crisis, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations which are the agents of the Black Lodge is symbolic and also symptomatic of the progress of the human spirit. This time, the Hierarchy refrains from outer action, but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom, and out of Pisces into the aura and the field of activity of Aquarius, guided by those who are responsive to the illumination which Taurus confers.

See you not the beauty of this plan and its synthesising, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? All the post-war planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces), and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering, are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions. This is symbolised for

(Contd. on p. 14)

Relativity and Revelation

by Colby Dorr Dam

Einstein's Theory of Relativity is much more than a major advance in physics. It confronts us with nothing less than the need to make a new appraisal of man's relationship to his observable world.

IMMENSE implications for our social sciences and human relations are implicit in Einstein's theory of relativity; they have been little noticed by a generation concerned more with physical than spiritual survival. What did Einstein do to the scientific thinking of our time? Writing in the *Saturday Evening Post* on 'Einstein's Great Idea,' the eminent lawyer-mathematician James R. Newman said:

'His idea revolutionised our conception of the physical universe; its consequences have shaken human society . . . two points about his work are worth making. The first is that his model of the world was not a machine with man outside as its observer and interpreter. The observer is part of the reality he observes; therefore by his observation he shapes it. The second point is that his theory did much more than answer questions. As a living theory it forced new questions upon us.'

Mr Newman is right. Viewed in terms of the consciousness of mankind, Einstein's

theory is the first major attack of modern science against the control of the object over the subject which is the psychological basis of all forms of materialism. Like an earthquake, he cracked wide open the glamour of the physical senses and the illusions of the objective mind. He opened up what oncoming generations may recognise as the major spiritual question of the twentieth century — how and why, does man establish his own reality in the external world about him?

Environment is indeed a mirror in which we see ourselves reflected; and this relativity between the two worlds of human nature involves the central mystery of the Christ teachings. It explains the psychological basis of evil, relates the senses to the soul, science to religion and the secular to the sacred in human institutions. It links the physical

(Contd. from p. 13)

us in the destruction of ancient cities and by the intermixture of races through the processes of war; this also signifies progress and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace which will be symbolic of the state of the human spirit. Men will then settle down to the great task which confronts all of

us in the New Age — the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the law of cycles and of cyclic compensation. The Masters know exactly that which must be done by right timing and by what has been called 'the crisis of spatial extension.' They call this the interchangeableness of time and space — a meaningless phrase to you but one which is already being dimly sensed.

universe with the spiritual order, and personal with universal experience. It opens the doors to the revelation which is destined to restore harmony, order, beauty, integrity and synthesis to the muddle of human thought.

Through his experiments with the speed of light Einstein added to the three dimensions of space, a fourth dimension — time; thus he gave birth to the new space-time physics which has swept the scientific world like a prairie fire. Time involves the observer — the subject who makes possible our awareness of the object. What is the observer? He is human and animal — a duality who fluctuates between his human qualities and nature instincts. Space-time physics is so new and revolutionary that few of our social scientists have, as yet, digested its human implications. They are handicapped by the fact that current psychology, heavily influenced by organic chemistry, physiology and the Freudian sex-concepts, is little more than a reflection of the nature aspects of personality. We have as yet no psychology clearly related to the teachings of Christ; and our social sciences have not discovered how human qualities and values control the meaning of physical facts.

We need, perhaps, another Einstein to carry relativity into the social sciences; to demonstrate why, for thinking people, the object should be the slave of the subject. This revelation may change our social concepts as Einstein has altered our physical thinking. It can, indeed, destroy the major illusion of the free nations — the naïve notion that freedom from the other fellow can free us from ourselves. Subjective freedom means escape from the prison of the five senses and the objective mind. It means a spiritual approach to our physical environment; a capacity to think, love, speak and act beyond the dimensions of our animal sensations, instincts and appetites.

Good becomes Evil

It is precisely this conquest of the human over the nature aspects of personality that Einstein's theory suggests; as relativity is applied to human relations, the distinctions between our animal, human and spiritual faculties, now hopelessly confused, will be greatly clarified. We shall see what personality really

is and how it operates. The intellect can then be applied, with logic and reason, to the progressive relativity between good and evil. What is 'good' in the primitive stages of evolution becomes 'evil' in the civilised emotional stages; what is 'good' at the emotional levels becomes 'evil' in the intellectual area, and so on. One major cause of the current frustration in national and world affairs is the lack among our leaders of a clear grasp of the varying degree of humanity among the nations and races. This degree ranges all the way from the savage to the saint; and communication with each stage requires a different vocabulary and frame of reference. This applies especially to the self-concepts of the free West, the Communist Party and the newly emerging nations. It means that relations between economics, education and religion — between body, mind and spirit — determine the level of understanding and the focus of consciousness. As an example, for millions of the hungry and diseased in the near and far East, what we Americans call 'freedom' means only freedom to starve or die. For them, freedom lies not in a Constitution or Declaration of Independence, but in their daily food and medical services.

In the advanced democracies of the West, the goal is freedom from money, the objective mind and economic self-concept. Materialism cannot provide this freedom of self-revelation which has its own dimensions of motive, purpose and meaning. In these subjective dimensions human evolution is a life-process through which our qualities and values ceaselessly recreate the meaning of material forms and facts. This recognition shatters Darwinian evolution as effectively as Einstein's relativity has destroyed the objective basis of our physical sciences. As this theory shifted reality from the physical to the social sciences so, in the coming century, it can steadily integrate these sciences into the universal spiritual order which Christ proclaimed. Then we shall know that reality lies only at the top of our consciousness where we touch the unknown vision, the impossible dream. We shall see that civilisation, in its essence, is a subjective tide of ceaseless self-revelation — a tide 'which moving seems asleep, too full for sound or foam, when that

which drew from out the boundless deep, turns again home.*

This transfer of our sense of identity from physical to human, and finally to spiritual relativity, is a major function of the Christ-Love-Synthesis in human evolution. It is his love which relates form to life and the kingdoms of nature to the Kingdom of God. Within the personal frame of reference, his love is always intuitive, overshadowing and transcendent. Revelation translates it into conscious, active, universal, creative faculty. Here we must remember that the dynamic, creative energies released by the gradual fusion and integration of our human qualities are little known to our present social sciences. We call this fusion 'genius' and let it go at that. Up to now, we have focused our attention mainly on the temporal powers of the object; only rare thinkers among the millions have concerned themselves consistently with the eternal powers of the subject — man. As a result, creative faculty is merely personal, specialised, physical, emotional or intellectual; and the universal Christ synthesis remains a transcendent abstraction. It is not an abstraction but a focus, in time and space, of the common origin, meaning and goal of mankind. It is the divine energy of revelation which integrates the life processes that progressively control human experience.

Spiritual Reasoning

Einstein, with magnificent intuition, broke the ice of materialism in which our human assets are frozen. He made possible, for the first time in our scientific age, a clear definition of the object in terms of the qualities and values of the subject. He introduced spiritual reasoning into the field of the social sciences. He opened a door between the personalised religion of theology and that universal, inspired, creative faculty, which is revelation for our time. He built a bridge between faith and reason — between God Transcendent and God Immanent. He introduced the whole subjective relativity between our animal, human and spiritual states of mind, heart and will.

Therefore, it is not surprising, as Mr Newman remarked, that Einstein's theory

has 'shaken human society.' However, the shaking which has resulted in space-time physics is a mild tremor compared with the volcano that will erupt in the self-concepts of mankind as relativity begins to permeate our social sciences and the whole field of human relations. Already thousands of creative thinkers, both in the Orient and Occident, realise that events have thrust the mental furniture of mankind into an antique shop where it will soon be gathering dust. The self-concepts of nation, race, creed, colour and class are becoming obsolete because the spiritual order does not wait for human approval or understanding. It operates in, and through, crisis in human events.

In its essence, crisis is essential for psychological destruction of basic thoughtforms and emotional attitudes, generated through past ages by the animal nature and objective mind which imprison the human spirit and arrest human evolution. So it is today in world events. This subjective revolution in thought and feeling wrought by crisis, is a bulldozer which opens new highways through the human jungle, into the future. As Christ phrased it, we cannot put new wine into old bottles. Even the crab knows enough to shed its shell to permit growth; so must we scrap the mental furniture and emotional gadgets of yesterday to make room for tomorrow. Did not the Master M. say: 'Destroy your memories?'

One of the major items destined for the junk pile is that mass of mildewed upholstery and dust which are gathered about the great concept of freedom. We seem to have forgotten that economic and political freedom do not and cannot, in themselves, produce moral, intellectual or spiritual freedom. Free institutions are merely the furniture in the stage-setting for the immemorial drama of freedom. Our American stage-setting is elaborate, expensive and beautiful; and we have been so busy embellishing and admiring it that no one has bothered to write the play.

Thus we get across the foot-lights not the classic drama of the destiny of free mankind for which the settings were built, but only the aimless chattering of stage hands. (If you think otherwise, take a look at our current

*From Tennyson's 'Crossing the Bar'.

best sellers or the Broadway theatre; go to the movies or watch television!) We shall flounder along in frustration and inferiority until crisis forces us to realise that what goes into our heads and hearts is vastly more important than what goes into our stomachs, or onto our backs.

A Fundamental Distinction

Today, in the United Nations, the concepts of economic and political freedom, under the impact of worldwide revolutionary movements, are rapidly growing. Here again, there is a natural tendency among the free peoples to focus on the stage-setting and forget the play. The United States is now striving to lead mankind forward, through personal idealism, in a major world crisis that is soluble only through universal ideas. The distinction is fundamental. The communists got an economic class idea; it is much needed to remove age-old economic evils which centuries of religious idealism have ignored, or neglected. The Communists, backed up by missiles, have put the free world on the spot with the question, 'Freedom for what?' The Communists have no answer except slavery. They have betrayed their own cause through a system of psychological controls and brute force such as the world has never before seen. They have thrown out the baby with the bath water and destroyed their own moral, intellectual and spiritual heritage in the process. However, the Communists have a useful function which has been little noted in the tons of literature published about them. They are slowly forcing the rich, advanced democracies of the free West to put into

practice on a world scale, the Christian, economic ideals they have been talking about for a thousand years but have applied only within their own national boundaries. This expansion from a personal and national, to a world sense of economic responsibility, is, perhaps, the major spiritual event of the century.

It is, indeed, a curious stroke of destiny that, at a moment in man's long evolution when two world-economic concepts, backed by atomic missiles, are clashing head-on in the United Nations, Albert Einstein, at one stroke, should smash the whole, immense structure of objective thinking on which the economic self-concept and the western industrial age have been erected. '*The observer is part of the reality he observes!*' The meaning of the object is, always and everywhere, conditioned by the human values and qualities of the subject.

It follows, of course, that the economic and political aspects of the ideological war between East and West are merely introductory to its moral, intellectual and spiritual aspects. As the coming revelation pervades the self-concepts of the thinkers of our time, we shall find out why a standard of living, whether in New York, London, Paris or Moscow, cannot provide us with a reason for living. The high goal of all the human freedoms over which we argue, and for which we fight and die, is the free consciousness, generated by universal creative faculty, which translates knowledge into wisdom, fact into truth, form into life, love into revelation and time into eternity.

IT is understood that human communion is possible only under conditions of perfect good will. Again a moral concept becomes an actual motive force. Thus psychology is made the most effective science. It is highly indicative of the epoch that even so-called abstract concepts become the motive forces of life.

It may be asked, 'Is a new epoch beginning?' Verily it has begun, because the realisation of great energies is entering into life, science is rising to new heights.

(AUM — SUTRA, 397,
Agni Yoga Society,
New York)

Assembly of Humanity

by Mary W. Turner

Because of the significance of the United Nations to the work of the Hierarchy and the Christ, the support of clear thinking is needed at this turning point into new usefulness for the United Nations and its specialised agencies. The United Nations has the power of the Hierarchy behind it; but the intelligence and understanding of humanity is needed to give it right expression.

THE value of the United Nations in the present world situation as an Hierarchical channel is indicated in these few excerpts from AAB's books.

'The Shamballa force is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.' (*The Rays and the Initiations*, page 716).

'As we study the effect of the Principle of Conflict as the instigator of eventual harmony in relation to the nations, let us remember that the widespread extent of the conflict is indicative of *climax*, that the 'points of crisis' which express the conflict are today well known to men, that a 'point of tension' has now been reached (of which the United Nations is a symbol) which will eventually prove to be the agent that will bring about a 'point of emergence.' (*The Rays and the Initiations*, page 623).

'In June 1945, Christ set in motion the forces of reconstruction which are related to the will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call *nations*. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its point in evolution. *Nations are the expression today of the*

massed self-centredness of a people and of their instinct to self-preservation. These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) *theoretically* hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesising energies that the theory of unity may slowly be turned into practice, and the word 'United' may come to have a true significance and meaning. It is with this type of energy that the Avatar of Synthesis is peculiarly allied.' (*The Reappearance of the Christ*, page 93).

'This Being (the Avatar of Synthesis) is closely related to the will aspect of divinity, and his co-operation has been made possible through Christ's own attainment along the line of the highest spiritual will. He works under the great natural Law of Synthesis, producing at-one-ment, unification and fusion. His function (in unison with the energy of Christ) is to generate spiritual will in humanity, the will-to-good; his potency works in three fields of activity at this time:

- a. Within the spiritual Hierarchy itself, revealing the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine purpose.
- b. Within the Assembly of the United Nations, though not within the Security Council; he is there generating a slowly growing will-to-unity.
- c. Within the masses of men everywhere, fostering the urge to a general betterment.

His activity is necessarily a mass activity, for he can only channel his energies through the mass consciousness or through a group conscious entity, such as the Hierarchy, the United Nations or humanity. The focal point of his effort and the agent through which distribution of his energy can be made is the New Group of World Servers.' (*The Reappearance of the Christ*, page 77).

THE fifteenth regular session of the General Assembly of the United Nations opened on September 20, 1960 in spectacular circumstances. In the tide of world events islands of world focus emerge periodically here or there. But seldom has the hope and aspiration of the whole of humanity achieved so concentrated a thoughtform as in this 'assembly of humanity,' as the president of the current session describes it.

This title is well earned. It typifies the significance of what is happening in the United Nations and to the United Nations and it pinpoints the essence of the organisation's immediate crisis of growth.

All living organisms pass through successive phases of growth — some of them critical and decisive. Emergence from such crises depends upon inherent integrity and worth, and the extent to which the initiating purpose has been clearly visioned and maintained.

The crisis of growth in the United Nations seems to have resulted in a swinging back towards the balanced, united, international objectives outlined in the Charter which concern and affect the whole of humanity, and which can only be worked out by the whole of humanity in unison. While the United Nations has not yet achieved *unity*, it is rapidly achieving *universality* and the conditions in which world unity may eventually emerge.

There are, however, various ways of interpreting and implementing the ideal of world unity, and vast national problems arise in contemplation of such an ideal. So far as the United Nations is concerned, the organisation exists and member nations subscribe to its influence in order to create and maintain a world at peace. Within this peaceful

international condition, each nation proceeds to 'mind its own business,' and to continue to administer its own internal affairs in its own self-chosen way.

Here again, enormous complications exist because of the dependent nature of some nations on others, economically and politically, from choice or by 'colonial' enforcement; and also because of the great economic benefits some of the larger countries derive from the 'protection' or control, which they are reluctant to forfeit, of territories beyond their own national boundaries. So, over the centuries, an inter-dependent and interactive world community has developed. But it has developed from the standard of conqueror and vanquished; exploiter and exploited; authority and dependency; which is lopsided and unequal in effect, creating and stimulating the problem of the 'have's and the have not's,' producing world cleavage, periodic eruption into war, and untold human misery.

As this situation of inequality, and the political dependency of one section of the world community on another is rapidly changing today, the United Nations, brought into existence in order to provide the means of handling the problems involved in such a situation, presents a forum where all nations, old and young, poor and wealthy, may meet with equal sovereignty and in unity to work out the future of the world.

The strengths and weaknesses of the present United Nations organisation have been extensively discussed in all communications media. But it seems to this writer that both the strength and the weakness of the United Nations, at the present time, lie in two main issues:

1. In the fact that the United Nations can act only as its member nations authorise. This is strength because it rules out any possibility of the United Nations constituting a world force with power and authority of its own to over-rule an objection, or to impose a condition. It is also weakness in that where member nations may not agree with action voted in the Assembly, they can refuse to co-operate and are free, as independent nations, to act outside the instrumentality of the United Nations.

2. The second main issue lies in the inevitable fact that the world cleavage, the two power 'blocs' into which the world is now divided, is reflected into the General Assembly of the United Nations.

Harmony through Conflict

This could be strengthening for the United Nations if it can provide the balancing or bridging factor between the two 'blocs' through which a healthy compromise can be worked out, through negotiation, to the benefit of the whole human race. The democratic parliamentary principle, after all, is based on the system of 'government and opposition,' so that through the conflict of ideas, harmony in action for the good of the whole may result. It is also a weakening factor because of the tendency of the two 'blocs' to think more in terms of maintaining their own interests and their own controlling ideology, than in support of the principles and the objectives of the United Nations as an organisation working to create a world at peace.

As the United Nations moves on into the future, these two main issues will persist and can be converted into increasing strength for the United Nations, thereby increasing its value and its usefulness to the world.

The rapid increase in membership with the newly acquired independence and nationhood of so many African and Asian nations, is introducing a new element into the United Nations. This not only creates a General Assembly far more representative of humanity but also strengthens the number and the influence of those member nations committed neither to one 'bloc' nor the other. However, newly independent and politically inexperienced these nations may be, they have equal rights and voting powers with all others. And the recent experience of the few stormy weeks in the United Nations as various 'captains and kings' sought to win the support of these new wielders of influence, demonstrates the caution and the wisdom with which, with few exceptions, each one has played his unfamiliar role.

It may well be that with the admittance to the United Nations of numerous new small nations, each one with real and pressing

domestic problems to be solved, a new balancing factor is liberated in the United Nations which will not turn east or west, but which may insist on the application of the universal principles of the United Nations in *uniting for peace*.

A strong United Nations requires a membership more concerned with world trends and with right living conditions for all humanity, than with national self-interest. This is a high ideal, difficult to grasp. The two power 'blocs' to date have appallingly misused their power for their own ends, and have bypassed the United Nations in many major issues for purposes of national prestige and influence. The existence of a third factor in the General Assembly of the United Nations may have a decisive effect on this past tendency, and in fact there is evidence in President Eisenhower's recent address to the General Assembly that this is already the case. The United Nations has a unique ability to channel aid — financial, technological, health, education, and so on — impersonally and unconditionally to any part of the world. And parts of the world have suffered too much in the past from aid 'with conditions,' and with a concealed or blatant self-interest motive.

The Danger of China

The present threat to the United Nations by Russia may become a danger — or it may not. Real danger, however, lies in continuing to ignore the existence of China. If admitted to the United Nations, China may be intent only on her own needs and aspirations. It may be difficult to handle and absorb this newly aroused dynamic force. But it is of infinitely greater potential danger to the world to isolate these 600 million people and refuse to admit that they have any legitimate claim to exist as a responsible part of the human race. Until the universality of the United Nations includes the representatives of China, we shall not achieve real world unity. Included in the United Nations it may be possible to contain and to modify, in time, the forces and the dangers China represents. Excluded, anything can happen, and we shall only have ourselves to blame.

Here again the only hope lies in the extent

to which member nations of the United Nations can transcend the motive of self-interest, can actually think in terms of 'one humanity,' and can actually work toward a world at peace.

In this respect it may well prove that the Security Council has served its purpose and should be dissolved. The world can no longer be controlled as a totality by a few. Only the united, or — for the time being perhaps — the majority decision of the member nations of the United Nations can determine the way into the future for the whole of the human race. The 'older brothers' can extend their wisdom and their experience. But the younger nations are already demonstrating a wisdom and restraint beyond their years, and through them the United Nations may find its pathway toward a united and a peaceful world.

In the words of the Secretary-General, who focuses and expresses the will of the United Nations: 'It is not the Soviet Union or, indeed, any other big powers who need the United Nations for their protection; it is all the others. In this sense the organisation is first of all their organisation, and I deeply believe in the wisdom with which they will be able to use it and guide it.'

'There is a growing group of men all over the world,' says Mr Hammarskjöld, 'who regard service to the fellow members of the community of mankind to be a reward in itself, giving sense to their efforts and to their life, guided by faith in a better future and maintaining the strict norm of behaviour which the Charter requests.'

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THE FORERUNNERS

by Blodwen Davies

The Alpine Christians Part 2

Antonio Rosmini
1797-1855

Rosmini was a philosopher who thought like a man of action and acted like a man of thought.

A serious attempt to understand the life of such a man as Antonio Rosmini would take the reader into a world of such magnitude and significance that many doors in human history would open and at the end there would come a profoundly moving vision of that end of man about which Rosmini taught and wrote all his life. Everything else in society was the means but man himself was the end. And there, in all the splendour of a human being who strove for the perfection which he believed was man's end or destiny, stands the 19th century martyr who never knew what it was to hate anyone. His whole philosophy was based on charity, a word which to him meant the living truth, both love and wisdom, or as we might express it now, right human relationships.

Rosmini died more than a century ago. It was in the 1870's that the first study in English on Rosmini and his work was published, an evaluation by Thomas Davidson. Later there was a two volume life by Lockhart, in 1883. Only now have we a full length study from a twentieth century point of view by Claude Leetham, a member of Rosmini's Institute of Charity.

Rosmini was born in 1797 to an aristocratic Italian family in Rovereto in the Tyrol, under Austrian rule. It was a very wealthy, feudal family, which still lived and even dressed in an earlier fashion, maintained a traditional concern for all its dependents and exercised a charity towards all who served them which

provided Rosmini with an unconscious background for the order which he was to found and which still bears his name, the Rosminians.

A Unique Thinker

From early childhood he proved his uniqueness. He was an omnivorous reader and as a very young boy made a pact with himself to finish any book he began to read and to make notes on it. He found he got tired of a subject at times, so he had several chairs in his room on each of which he placed a book. When one book wearied him, he moved to another chair and another book. He was as pious as he was intellectual, and as a youth founded an academy among his friends for the exchange of papers and for discussion of ideas. By the time he was twenty, and a student at Padua University, he became a cleric and at the age of twenty-four was ordained a priest. Yet he never accepted any office higher than that of parish priest, and never belonged to any religious order other than the one he founded, The Institute of Charity. He always believed that the most important function of the church was performed by parish priests.

The uniqueness of Rosmini as a thinker was his deep comprehension of his times. He was Bergson's ideal, a philosopher who thought like a man of action, and acted like a man of thought. He realised from student days that the traditional and dogmatic philosophies of the Churches, both Roman Catholic and

Protestant, should be discarded and replaced with a philosophical system in tune with the vital, modern mind, if religion was to continue to influence society. Only the best of both, modern science and traditional religious knowledge, could serve the future. He foresaw many of the problems that would arise out of the dichotomy of science and metaphysics.

There seems little doubt that Rosmini, seen from an esoteric point of view, was an initiate with a magnitude of mental powers, for even in youth he conceived plans of staggering proportion and brought many of them to fruition. Many of his most important books were begun in youth and taken up at various times in his life as his wisdom deepened, some to be published under his direction, many left unpublished until later times. The project for a National Edition of his work began with the first volume in 1934, in Italy, and still continues. It will run to more than sixty volumes of 400 pages each. His letters alone will consist of thirteen volumes.

Rosmini inherited the family estates and a fortune that would amount to between two and three million dollars today. But he preferred the simple life, always called himself 'a man of the mountains', disliked cities and the luxurious life, and devoted himself to friendships and to his philosophic writing. All his fortune he used selflessly to forward his life's work, which was to produce a system of thought free from passion and prejudice, with the single purpose of improving the fortunes of humanity. He began his life in the Tyrol and ended it in the Valleys of Piedmont.

Rosmini was, throughout the whole of his life, a most devout Catholic and every manuscript was submitted to the Pope of the day for his approval. Yet he was cast in the mould of the Alpine Christians, turning to the New Testament Gospels and to the apostolic Christians for the substance of his thinking and planning. He was a most profound critic of his Church, of the clergy, of the Papacy and although his philosophy was taught in most of the colleges and universities of Italy, he reserved the publication of his most critical books until Pius IX became Pope, because he

was believed to be a reforming Pope.

Rosmini was a man of extraordinary personal discipline but at the same time also a man of great charm and warmth. He regarded friendship as a form of charity, a noble art, a difficult and deep science. Charity has come to mean alms, or services to the underprivileged and unfortunate. Now that we know that the need for alms usually arises out of injustice, misused power, or exploitation, we may re-establish the word charity as the foundation of right human relations, as Rosmini conceived of its use, and accept the practice of charity as a universal virtue practised between equals.

The Dignity of Man

The scope of his perception is indicated in his belief that education should be universal and compulsory. This in turn was based on his concept of the dignity of the human person. Then he became interested in politics because he believed a Christian should be a good citizen and that politics was the means to the chief end of man, his status as a fully developed spiritual being.

In his first published work, *The Origin of Ideas*, (1830) there is a close parallel to the esoteric teachings of the nature of the personality and its relationship first to the soul and then to the monad. The dignity of man was rooted in this relationship. The whole of religion, education, politics, culture, science and philosophy should contribute the means by which a man assumed this heritage. Rosmini believed there were two new commandments. In addition to 'love one another' there was the other, 'be ye perfect'. He said of himself: 'My nature is to love . . . I have never known hatred in my life.' His purpose was to make every provision, humanly possible, to encourage men to seek the perfection which was their end. So his writing encompassed the whole of evolutionary thought. He wrote books on logic, ontology, cosmology, ideology, theosophy, social justice, politics, education, psychology, pedagogy, morals and related themes. But his influence spiralled out from a centre of synthesis within himself. No matter in what direction he moved, religious reform, politics, education, whatever it might be, he took with

him a view of the whole. Wherever the diehards turned, they found the shadow of Rosmini on their path.

His ideal of education was the perfecting of the whole man, natural and supernatural. The object of the human mind, he taught, was to know truth and the insatiable curiosity of the mind must not be discouraged and could only be fulfilled in revealing the supernatural. He said a mystery is not something contrary to truth. The truths of science are mysteries to the uninitiated. If there were no mysteries then religion could be merely an invention of man. The sense of the mysterious was the dominant incentive behind the human search for truth. The truth of the whole was the origin of ideas. He knew the new age would be an age of science and that it would demand reform in politics and a regeneration of the church. Yet the church was fighting science and democracy with all its strength. He proposed that all students of philosophy should have an elementary course in physics because the study of the nature of matter was a prime requisite if the new age was to be saved from sheer materialism. For years he corresponded with his friends among the Jesuits begging them to undertake the task of reviving the philosophy of St Thomas Aquinas in the light of the new thinking. He has many friends among the Jesuits, but he had also some bitter enemies.

While he was still in his twenties he began turning over in his mind an Institute of Charity, an order of a most unusual kind. It was to have both clerical and lay members, each member would retain his own property but must use it only impersonally. Members were not vowed to celibacy and need not wear a habit. They might live and work wherever their life work took them, but each must find his own responsibility.

Rosmini attracted exceptional people; artists, writers, politicians, dedicated types of persons all thinking in terms of the new age. He realised what people of this sort could accomplish if they worked in the light of a common group objective, serving the means to the perfection of man. It took many years of effort to get past the opposition to his innovations and acquire Papal permission to

found the order. It spread rapidly and was the first Catholic order to return to England after the Catholic Emancipation Act; the Rosminians are still an influential educational order in the United Kingdom.

During the last ten years of his life he tried to establish a similar medical order, whose members would both practise and carry on medical research in an effort to raise the standards of medicine in Europe. He failed because of the opposition of the medical profession.

With Pope Pius at the head of the Church, Rosmini ventured to publish his *Treatise on Conscience* in 1839, when he was forty-two years of age. A few months later a pamphlet appeared attacking him with such fury that from then on until his death he was hounded and persecuted as though he were an infidel. Indeed he was accused of every heresy, ancient and modern, from following Confucius and Brahma, through the gnostics to Wycliffe, Luther and Calvin and finally of being a Freemason.

Wounds of the Church

Throughout, Pope Pius remained his friend and supporter. So presently, he published a manuscript that had been laid aside for fourteen years, *The Five Wounds of the Church*, a sort of surgical diagnosis of the sickness of the Church to which he was so wholly devoted. The five wounds were:

1. The left hand. The separation of the clergy from the people in the use of Latin in the ceremonies of the church, so that to the laity the services were a dumb show.
2. The right hand. The ignorance of the clergy.
3. The side. The disunity of the bishops.
4. The right foot. The nomination of bishops by secular powers.
5. The left foot. The material wealth and consequent pomp of the Church and churchmen.

About this time too, Rosmini had settled in Piedmont and supported the political movement for reform. He attempted to be a bridge between the aroused people and the Pope. From 1840 when the persecutions began until his death in 1855, Rosmini knew no

peace, and was at last driven out of public life and into retirement at Stresa.

Even while the Pope was hoping to make him a Cardinal, his enemies succeeded in having his books placed on the *Index of Prohibited Books*. In 1850 a Commission of eight high ranking churchmen was set to the inquisitorial task of seeking for evidence of heresy in all his work. They worked for four years and at the end of that time seven of the eight not only cleared him completely of any taint of heresy but heaped on him such acclaim as he had never received in all his career as a philosopher. But the eighth, representing the Jesuits, condemned him fiercely and completely. The Pope sent to Rosmini a copy of the documents which cleared and praised him, but he would not allow the judgement to be made public to support the integrity of the great cleric and scholar.

Rosmini was already a dying man. When the news spread, suddenly all Italy was in despair. From hundreds of convents and monasteries and from parish churches Heaven was assailed with prayers for the recovery of Rosmini, in a sudden revulsion against the years of persecution. When he died in 1855, all Italy wept and mourned.

Only at the end of a century is Rosmini beginning to come into his own. He has been largely disregarded by the Church, although in the 1880's Thomas Davidson introduced him to the English speaking world and said that his philosophical system, with all its theological drawbacks, was by far the noblest monument of human thought reared by any person in modern times. Thomism was revived, but not as he proposed to do it, and a Papal Institute of Philosophy was set up in Rome towards the end of the 19th century to direct the establishment of departments of philosophy in every Roman Catholic college in the world. The end result was the powerful neo-Thomist movement of today, of which Maritain and Gilson are among the leaders. Yet a few years ago when Maritain was asked why he did not discuss Rosmini in his writing, his reply was that he did not have the time to read Rosmini's work. In a famous neo-Thomist institute are the English translations of some of Rosmini's books, including the

Origin of Ideas, published in 1886, with their pages uncut. Nevertheless his influence did bring about great reforms in the Roman Church.

Relationship to Alpine Christians

Rosmini has a curious relationship to the Alpine Christian story. Perhaps the Alps constituted one of the great talismanic areas of the Piscean age. For while the Plain Folks who stemmed from the Men of the Valleys lived out the new commandment 'to love one another' Rosmini, on another level of evolution was, as a 'man of the mountains', the solitary pioneer to preach 'be ye perfect'. He saw man not only as the self-disciplined good neighbour, but as the scientific, intuitive and creative disciple, the seer, the prophet, the reformer, the challenger, the inspirer, the research scientist, the teacher, the dramatist. Rosmini's hostile contemporaries saw in him a revolutionary, the dangerous man of ideas, another to be suppressed, if need be, martyred. Faggots could not be used as they had been on the Men of the Valleys and even on Giordano Bruno, 250 years earlier, but anonymous pamphlets would do as well, circumventing his genius with slander.

The reading of the study of Rosmini by Claude Leetham is an exhilarating experience. This story is the merest wisp of understanding of the man who was a Forerunner of the New Group of World Servers. It is as though, long before we had any knowledge of the coming emergence, Rosmini had a glimpse of things to come. He saw in the Church to which he gave his complete even if critical loyalty, a shadow of another Hierarchy. He saw his Church as the idealised outer form of a subjective reality from which he drew his intuitive direction and his intellectual energy. This idealisation of an institution, which he recognised as gravely handicapped with the five symbolic wounds, was the point from which he hoped to begin the reforms to bring his church abreast of the new age. Doubtless every other religious institution has a similar disciple working at its heart's core, bringing all the separate parts back into the great synthesis, in the East and in the West and in every race. The more we know of the work of these men and women, the clearer will become the focus of our present goals.

Sensitivity and Consciousness

by Hugh D'Andrade

The five senses can be transfigured to register the divine qualities of nature instead of merely the habitual physical phenomena.

FROM the dawn of primordial consciousness on this planet to the noonday consciousness of the soul, there is a progressive unfoldment toward that illumined state of being which is oneness with the divine. In that light we see, and become, one with the light.

An interesting correlation may be made thus:

SENSATION	The physical life
SENSITIVENESS	The emotional life
SENSITIVITY	The mental life, rising to spiritual consciousness.

On the level of sensation and sensitiveness, like and dislike are the controlling factors, and consciousness fluctuates between the two, often unsatisfactorily. At the point where the quality of perception becomes important, mind comes into play, and sensitivity is born. Then the mind begins to 'tune in,' as we say nowadays, and selectivity becomes of prime importance.

It is at this point that discipleship emerges. The disciple recognises that his sensitivity can be transmuted into spiritual response through right thought, action, meditation, and prayer. For the disciple at this stage, sensitivity is no longer a form-reaction. It becomes spiritual recognition, leading to ever-progressive unfoldment. From this point the range of his sensitivity begins to include ever-widening realms, and the door of liberation begins to swing open.

Many of the Raja Yoga aphorisms of Patanjali show how sensitivity can be acquired, directed and controlled. The unstable quali-

ties of the 'chitta' must be stilled, and the mind transformed into a perfect reflector of the divine. Sensitivity demands mental control and direction in order to achieve its goal — the recognition of spiritual truth. Even when it seems to bring an unexpected flood of revelation, the need for mental alignment is paramount. It is interesting to note that Paul's revelation on the road to Damascus led him to meditate for three years in the desert, where (as he wrote to the Galatians) he conferred not with flesh and blood, but saw for himself the nature of the Christ.

Paul's initial antagonism to the Christ was a form-reaction, but his inner sensitivity finally broke the mould of the form, and the light of the Christ flooded his being. Even as it was necessary for Paul to sacrifice the old patterns of feeling and thought, so it is necessary for those who would gain sensitivity to the soul to make the same renunciation.

For the sensitiveness of the form works on the level of habit; often, indeed, it works on the lowest levels of the race-consciousness. Thus form-reaction must be broken and superseded by sensitivity to the soul.

As Paul discovered, then, so ought we to discover the light, for it is only through intimate, individual experience that we become knowers of the truth. For us, recognition of the incoming spiritual impression should bring a revelation, like Paul's, outshining the sun and transforming our lives.

Significantly enough, the word 'sense' is derived from a German root which means mind or meditation, implying that there can

be no sense-faculty without consciousness. In this realisation there is great freedom, and life takes on a new and glorious aspect. Even the five senses no longer become vehicles of gross experience, but are transfigured and illumined with a new light.

The Five Senses Illumined

1. In this light, for instance, the sense of hearing may become a mode through which we hear the divine symphony of creation. We may hear the rhythm of the universe — the dance of Siva, the rhythmic tap of his feet, the rustle of his garments. In the singing of birds we may hear the song of Brahma. In the ripple of brooks we may hear the musical flow of the water of life everlasting. In our daily conversation we may hear words of truth and love and recognise them because they ring with the sound of bells in praise of the Lord.

2. In this light, the sense of feeling may become the mode through which we feel the tangible love of God. We may feel the utter goodness and pure blessedness of divine life permeating the body. We may feel the presence of God sanctifying the body as a temple. This is indeed bliss. We may feel the stars at night reflected in the soul, and may sense the beauty of the form of God.

3. In this light, the sense of sight may become the mode through which we behold the universe as divine revelation. We may see the world around us with eyes that behold the Brahmic splendour. We may see the exquisite colours of creation as the beauty of the garment of God. We may 'lift up our eyes,' as the Christ taught his disciples, (*John 4:35*), and see 'the harvest,' creation as it exists in all its majesty in the mind of the Lord.

4. In this light, the sense of taste may become the mode through which we 'taste and see that the Lord is good,' as the Psalmist sang. (*Ps. 34:8*). We may taste the goodness of God and sense divine Providence. Here we find a mode of perception intimately associated with sustenance, or nourishment. Surely it is because God is the one primal substance that humanity finds mundane life sustained by the process of food and nourishment. Process in the world of form indicates quality in the world of divine mind. There

would be no bread to sustain life if God were not the substance or bread of life. 'I am the bread of life,' has a staggering significance when we understand the Christ in this light.

The providential quality on earth which sustains life through food and taste is tangible proof of the love of God. Here indeed is a sense of divine love. Through the vibrant substance of the vegetable world in all its variety and beauty we taste and touch the dynamic providence of God, even as we feel the throb of a ship in mid-ocean. In this consciousness, taste tells us how much to eat, and when and what to eat for the sustenance of the form.

5. In this light, smell may become the mode through which we come into direct contact with the divine qualities of nature. We perceive through the sense of smell the radiant properties of life. We sense the qualities of things directly, in a unique way, with an infallibility that is our certain guide. Then the sense of smell becomes a part of the breath in an intimate way, and we can know the fragrance of divine consciousness.

Mirror of the Divine

Not in a sudden bound is this state reached, however, for there is much work to be done. But ultimately, with patience and discipline, the five senses become a mirror of the divine, and the mind, thus disciplined, becomes an integrated spiritual sense, responsive to the Christ.

When the mind is Christed, the oneness of all mankind appears as a scientific fact. Service then appears as a part of the disciple's fruitage. For true sensitivity responds to love, and awakens love. Sensitivity without any outgoing quality would be like a fire without warmth, a star without light. And so service must radiate outward from the disciple, or he is like a dark star, cold in the heavens.

When the disciple has been lifted to the heights, surely a sense of humility and love should lead him to ask: 'Shall I not go forth and let the beauty of my finding bless the world? Is this my vision alone? Surely there are others who long for this truth also. Shall I not find them and work with them and help them?'

Points of Crisis

by M. E. Haselhurst

Crisis is the result of growth

THE essence of a crisis is the impact made by the experience on consciousness. The crisis itself may be sudden — a blinding experience such as came to Paul of Tarsus — or it may be the unspectacular result of long, slow, painstaking research and appraisal. But in whatever guise it comes, a crisis makes itself felt in the realm of consciousness. Outer things and conditions may or may not change, but change in inner attitude and quality is inevitable.

Each crisis makes it possible for the outer self to respond more sensitively to energies emanating from its next highest spiritual centre: for most, this is the soul, but for a few, it is the monad operating through the spiritual triad. When this possibility of response is seized upon, made a means of further penetration into the world of meaning, and an avenue for transmitting heightened spiritual potencies in service, then the experience has achieved its purpose and has become a stepping stone on the road of spiritual progress.

When the opportunity presented by the crisis is not so used, the hold of the outer self is strengthened and the capacity for subjective response is deadened. Because of this, crises in the early stages of the spiritual life are apt to involve destruction — an impressive battle on emotional levels and a breaking up of treasured physical-plane possessions and associations. 'The stings and arrows of outrageous fortune' are used to goad the imprisoned fragment towards a realisation of inadequacy, a recognition of separateness, leading to determination to achieve wholeness or union.

A crisis has many aspects — of awakening, of sensitivity, of response — but its essential quality is that of livingness. Because of this, it involves change and takes on something of the nature of the unexpected. Conflict that is fore-known, decision that arises from pre-consideration, is part of the process of preparation. The outer self is keyed up, made ready to meet the challenge of the soul, but how or when that challenge will come seems to lie beyond calculation. The one sure thing is that the challenge is inevitable. It is not possible to live comfortably and to live with spiritual purpose at one and the same time, and from this juxtaposition of opposing purposes arises the point of crisis.

Rightly faced, the crisis will lift the outer self to a more inclusive awareness of possibilities, enabling it to carry forward its inner search with increased understanding in an expanded field of awareness.

A crisis is not an irrational explosion of forces, but is the result of growth. Man is a creature 'whose growth and glory know no limit' but he is subject to the universal law that growth involves conflict, a dying to that which has been outgrown in order to be

re-born into vaster fields of possible experience. This dying and re-birth are factors in each successive crisis, and have much to do with the sense of helplessness which recurrently besets the soul on its upward way. Each release from limitation includes an awareness of possibilities hitherto unrealised, of heights previously unseen, and the impact of these realisations on the unfolding consciousness is apt to beget a temporary sense of impotence.

The Core of Crisis

It is here, perhaps, that the very core of the crisis lies, since delay can be caused by a false evaluation of the emerging recognitions. There is need to remember that, whereas a crisis can sometimes be recognised in advance, and always realised in retrospect, in the actual moment of energy-impact the experience can be so overwhelming as to blot out these perceptions. With attention concentrated on holding the lower forces quiescent in order that they may assimilate the inflowing energies; with the whole strength of the receiving self-centred in the effort of relating the new experience to past achievement and future effort, it is possible for the true significance of what is happening to be overlaid by a multiplicity of unimportant details. These fall into right perspective in due course, and the end result of the crisis is a strengthening of the wings of the spirit for flight into further uncharted realms.

To extract full value from a crisis there is need of preparation. This is particularly true because the crisis itself so often comes unexpectedly. It is wise to use the faculties of memory and imagination in relation to crises, tracing in memory those which have already happened, noting in what direction change stemmed from them, and seeking to assess the values gained. On the basis of these recognitions, it is possible to make imaginative forecast of possible future crises, taking into consideration the forces currently being used and the effort which is being put forth to invoke higher energies.

From each crisis, no matter on what level it is encountered, one goes forward or goes back, but cannot remain static. The value derived from the crisis depends on the quality of the effort with which it is met, and is measurable in terms of increased usefulness in service, together with an intensified sense of responsibility.

Crises are an inevitable concomitant of growth, each one representing a positive experience which calls for willed decision. If, despite all considerations of the lower self, decision is in line with Soul purpose, the crisis leads into new realms of achieved spiritual recognition. At the same time, the personal life takes on a potency and radiance which enhances individual and group effort, thereby lifting mankind nearer to its spiritual destiny.

Esoteric Pioneering

by Foster Bailey

Conservatism and radicalism are prominent in the esoteric field as well as in the political. What was good esoteric practice even thirty years ago is inadequate today; hence this cleavage of thought. But what is the immediate prospect?

HUMANITY, as we know, is struggling painfully and with faltering steps into an entire new world era which all intelligent people recognize will produce great changes in our civilisation and in our way of life, and particularly startling adjustments on the world stage of relationships between nations and races.

Many people are naturally timid about the new age, shrink from anything that is radically new, and fear the unknown. The decadence of a nation is the increasing desire of its citizens to play it safe. Other people more alive, keen, and eager welcome the new as progress. Once a nation is dominated by the first group its days of greatness and human usefulness are numbered. 'We never had it so good' is a deadly cry.

The two groups are naturally in conflict on both national and world problems. They may be indicated by the terms conservatives and progressives. The progressives tend sometimes to go too fast. The conservatives habitually tend to go too slow. The progressives make mistakes, which is inevitable when facing the new. They are obvious and easily condemned. The conservatives have made and are making mistakes not so obvious if we remain comfortable, but the potent drive of evolution and the destiny of the human family is on the side of the progressives.

The old ways of doing business, the old ways of handling racial problems, the old ways of international diplomacy, the old ways of spying and espionage, the old ways of controlling crime, all these old ways are going out. There is great hope in the fact that

even a generation ago the people who understood something of this were really a tiny group in the face of the total world population. Now there are thousands upon thousands of people in all countries of the world who have come to a realisation of the significance of the fact that we are moving into a new age and that progress is inevitable and the order of the day. This fundamental emergence of a clarification of the choice between the old and the new is applying itself in all departments of life and in all types of people with increasing insistence.

And so it is the same among those people in the world whom we characterise as esotericists, those who have some knowledge of God's Plan for man, some knowledge of the fact of the spiritual Hierarchy of the planet, some understanding of the inner necessities requisite to progress on the Path. This understanding may be little and stereotyped, or it may be dynamic and expanding, according to the individual. In the esoteric field, therefore, we have the same cleavage between the esoteric progressive and the esoteric conservative.

The conservative clings to the Piscean methods of discipleship progress, and the Piscean devotion to the Master, and the Piscean concepts of what it is necessary to do in order to make progress on the Path and take an initiation. The progressive esotericist eagerly studies the new teachings wherever they emerge, and ponders and meditates and seeks to make progress in terms of understanding the new and deeper spiritual values, the understanding of God's Plan for man, the understanding of the problems that confront

humanity which must be solved on a spiritual basis as the new age moves forward upon us whether we will it or no.

Up to the end of the first quarter of this century there was in the western world little known about the occult Hierarchy of the planet or the basic fundamental Plan for the evolutionary progress of humanity, except to a very few. And what was known was pretty well smothered with preconceived ideas and habitual thought patterns of the Piscean era. For example, the thing to do was to get into some sort of a secret order where you were told something about one of the great Masters of the Wisdom, and then proceeded to do what you were told was necessary in order that you might come closer to the Master and presently take an initiation. Thirty years ago this was standard esoteric motivation. It still hangs on in certain quarters, but it has been very largely superseded.

Change of Hierarchical Method

One of the outstanding differences between the process of esoteric progress on the path of the Piscean era and the coming Aquarian age is well illustrated by the fact that there has been a basic and fundamental change of method in the Hierarchy itself with regard to the handling of individual aspirants to discipleship and to initiation. We have read about the process of group initiation which seems at first blush a little unreasonable. We have been habituated for many lives to making progress as an individual. We could benefit by getting together with other like-minded individuals seeking progress, but we as individuals were seeking to hasten our progress on the Path.

To the conservative esotericist it just is not reasonable to think that now you are going to stop being interested in your own individual progress on the Path. We have been clinging desperately to the doctrine of our individual importance under the divine scheme. Every son of God is important, and this indeed is true and will be true in the new age as it has been in the past, and in fact long before the Piscean era. But the Masters are not interested in individual applicants for initiation, and those Masters who used to

take disciples and train them for initiation are no longer doing so except in very special cases and towards the end of the process, because it will 'pay off' so to speak, in Hierarchical work. The Masters are very practical men.

It is true that the new age will emphasise increasingly group action, group consciousness, group progress on the Path, group initiation, group service to humanity. The individual responding to this new age concept and impulse of togetherness and co-operation and brotherhood has to learn to apply it to the most deeply personal and precious individual spiritual concepts that he has ever held. This is indeed difficult. If I stop struggling to make progress on the spiritual path and lose myself in effort to assist a group to express spiritual realities and spiritual usefulness and service and group progress on the path, do I not become in fact a nonentity? Surely it has been hard enough in the past to get people to pay attention to making progress on the Path, even for their own individual benefit. What chance have we got if we are going to appeal to people to forget themselves in order to make group progress on the Path?

Group service for the welfare of humanity and to the success of God's Plan does not destroy individual integrity. Individual activity and individual effort go right on, but it is motivated by an entirely different vision. The understanding of the purpose of it all has deepened and broadened and is no longer isolated and separative and spiritually selfish. The individual remains himself, but his vision and his understanding and his motives and his action on the physical plane change according to the new age concept.

In the new era one will not be joining esoteric groups and schools in order to make progress on the Path. The fact that the individual joining will make progress on the Path is incidental and is taken for granted — it is no longer the basic urge. The people who join and profit by the really esoteric groups and schools in the new age are going to find themselves in those schools because the potency of their own souls has forced their personalities to respond to the need of humanity, and their mental capacity has

increased to the point where they can understand the majesty and the beauty of the Plan. This swallows up the tiny bit of it that they are going to get as an individual. It is really more simple than we think.

A man may be utterly and completely self-centred all his life and die so, but he also may without losing his identity become sufficiently interested in the welfare of his nation so that he becomes a patriot and makes sacrifices and spends time and money and energy in doing what he conceives to be good for his nation. The next step after that is doing what he conceives to be good for humanity. His life then is directly and specifically related to God's Plan for man, and he comes into relationship with the streams of energy that are flowing through the Hierarchy into humanity. This is joyous liberation. But he is still Mr 'X' on 'Y' Street in 'Z' City.

The Power to Think

It is very disconcerting to realise how little we know about spiritual matters. We have been taught for hundreds of years that spiritually we were little children and that we cannot know about these things. We had to accept what was told us by our spiritual leaders. We were enslaved by external authorities. As children, we were taught to obey, not to think about spiritual things.

Now humanity is so rapidly growing up, and the power in humanity to think is so rapidly increasing, that we have made a sort of god of the human mind itself. According to many, whatever you think, that will happen. Whatever you want, think about it and have a technique about thinking about it, and you will get it. Nevertheless, the power to think and to what end we direct our thinking is the most dynamic and the most important and the most critical issue that confronts humanity today.

For example, the problem in Europe as to whether the original six and the outer seven are going to get together for economic advantage to Europe, is very important, but its real spiritual significance is whether or not by getting together something can happen that will liberate Europe to more spiritual

living. If it only liberates Europe to more physical plane comforts and luxuries and softness, bringing complacency and the urge to play it safe, Europe will not in fact be benefited. Many of the most keen and consecrated minds in the western world today are bending all the potency they can bring to bear on this one particular problem. The right or wrong use of the power of the mind is determined by the vision and the goal.

As esotericists we have been studying ancient philosophies, various world religions, inspired writings, philosophical concepts of the will and purpose of God, and so forth. Sometimes we have been swallowing whole whatever we read, but there has been a tremendous increase in the use of the power of thought among esotericists in the western world of recent times. This has brought us to the point where we have come to recognise that this great, mighty factor of the mind can, as the ancient saying goes, actually become 'the slayer of the real'. The sharpened mind reaching conclusions about this and that, produces differentiations, classifies, and accepts or rejects. It produces the appalling situation where we divide the sheep from the goats, the good from the bad, and say this is right and that is wrong, and in self-righteousness will have nothing to do with what we in our puny little thinking have decided is wrong.

In the midst of this confusion in the esoteric field itself we have the dawning of the new age, the availability of new teaching about the new age, and a new drive and incentive welling up inside ourselves. It therefore seems reasonable and rather obvious that there should develop within the esoteric group a certain percentage, small at first, of those who find themselves so drawn to the new that they are willing to risk factors which others of their esoteric brothers would not accept. To put it another way, there is now need for a new pioneering spirit in the esoteric world. There is tremendous incentive to excite such a pioneering experience. Those therefore in the esoteric world who touch this new current and want to make a right contribution in the new age struggle, have an open door, for there is much literature now

(Contd. on p. 32)

BOOKS AND PUBLICATIONS

The World's Last Night and Other Essays, by C. S. Lewis. Harcourt, Brace and Company, U.S.A., \$3.00. Mr Lewis, well-known on both sides of the Atlantic, has been called one of the most brilliant writers of our time. His book contains some tough-minded, penetrating comments on the absurdity and actual danger of some of our long-held beliefs, our corrupt and avaricious practices. He has devoted the last chapter of this book to a consideration of the reality of the second coming of the Christ. He shows the impossibility of fitting the biblical predictions of Christ's return into the existing framework of theological doctrine and dogma, saying that these predictions are 'deeply uncongenial to the whole evolutionary or developmental character of modern thought'. He brings out the fact of the transitory nature and the fallibility of human knowledge while at the same time asserting the basic truth of Christ's second coming as a reality to be viewed fearlessly and dispassionately, a fact to be accepted and prepared for as part of day-to-day living as though, in the words of John Donne, 'What if the present were the world's last night?'

The Firmament of Time by Loren Eiseley, 183 pages. Atheneum. \$3.50.

More than 400 years ago an obscure Polish canon named Copernicus established in a treatise dedicated to a Pope that the sun was the centre of the solar system and that the earth was only one of the planets that circled it. That revolutionary discovery was the first of an unending series that forced civilised men, often reluctantly, to keep changing their beliefs about the universe and their place in it.

Scientists of a dozen varieties have not only transformed the material world in which we live (filling it with marvels); they have also changed our ideas about the world so drastically that many men still shrink from the implications of the new knowledge. In his *The Firmament of Time*, Loren Eiseley has written six thoughtful and provocative essays about some of the scientific discoveries and the conclusions based on them that are part of the intellectual heritage of Western civilisation.

Dr Eiseley is chairman of the Department of Anthropology and Provost of the University of Pennsylvania. He is the author of two other books. One, *The Immense Journey*, was a collection of beautifully written essays on the biological history of man. The other, *Darwin's Century: Evolution and the Men Who Discovered It*, was a history of the origin and development of the theory of evolution.

In his new book, Dr Eiseley again discusses some of the material he treated at greater length in *Darwin's Century*, but with different emphasis. *The Firmament*

(Contd. from p. 31)

available which was not in existence even thirty years ago. Those who dare to adopt the basic teaching that the way into the innermost is the way of outer service, can make progress on this pioneering path.

Of Time is primarily devoted to a consideration of some of the most important scientific discoveries that have eliminated the supernatural from the foreground of modern thought.

Since Dr Eiseley is an anthropologist who has specialised in the study of primitive man, he has focused his attention on discoveries in geology, biology, paleontology and 'the long history of the evolutionary concept'.

Some of the subjects he discusses are: Geological time and the millions of years in which the earth has constantly changed and life has developed; the acceptance of extinction of species as proved in fossils; the many predecessors of Darwin who had almost grasped the theory of evolution; the moral predicament of modern men who seem to have lost 'the inner light which is the way of love'.

Dr Eiseley is a scientist with a profound sense of reverent wonder before the mystery of life and the grandeur of the natural universe. He is a scholar with a fanciful imagination as well as immense learning. His prose style is more graceful and embellished with more poetic figures of speech than that of most poets. And in a spirit that some would consider truly religious, Dr Eiseley regards the majesty of nature itself as 'the eternal,' and life in all its forms as sacred.

Here is the way Dr Eiseley writes about the first emergence of life in a hitherto lifeless world: 'Into this world of the machine — this mechanical disturbance surrounded by desert silences — a ghost has come, a ghost whose step must have been as light and imperceptible as the first scurry of a mouse in Cheops' tomb. Musing over the Archean strata, one can hear and see it in the sub-cellars of the mind itself, a little green in a fulminating spring, some strange objects floundering and helpless in the ooze of the tide line, something beating, beating, like a heart until a mounting thunder goes up through the towering strata, until no drum that ever was can produce its rhythm, until no mind can contain it, until it rises wet and seaweed-crowned, an apparition from marsh and tide-pool, gross with matter, gurgling and inarticulate, ape and man-ape, grisly and fang-scarred, until the thunder is in oneself and is passing — to the ages beyond — to a world unknown and yet forever being born.'

Such a paragraph may not be scientifically precise and factually informative. But it is eloquent and certainly suggests some of the mystery and some of the wonder of the continuing miracle of life. It is almost a demonstration in itself of Dr Eiseley's statement that science is not enough. Men need not only know, although their quest for certainty is a powerful need indeed. They need also to surround what they know with feeling, with awareness of beauty and with humility before the mystery of things unknown. And so Dr Eiseley, a distinguished scientist, insists, like many men who are comparatively ignorant of science, that to be truly human, men must know themselves, must accept personal responsibility and must follow 'the way of love'.

ORVILLE PRESCOTT

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Unity

STUDY of the progression of collective energy can demonstrate that unity is not only a moral concept but also a powerful psychic motive force. When we affirm about unity, we wish to inculcate consciousness of the great force which is found at the disposal of each man. It is impossible to demonstrate to an inexperienced investigator to what an extent collective energy multiplies. For such a manifestation it is necessary to prepare the consciousness. The success of an experiment depends upon the striving of all participants; if even one does not desire to participate wholeheartedly it will be best not to begin the experiment.

Already in antiquity people knew about the power of united force. Sometimes single observations were united in general investigations; an entire chain was formed, and each observer placed his hand on the shoulder of the one in front of him. It was possible to see unusual oscillations of energy; intensified force resulted from the concordant striving. Thus when I speak about unity, I have in mind a real force.

Let all remember who need to remember.

(AUM — Sutra 377,
Agni Yoga Society, New York)